

The Revolution has now entered the Orthodox Church!

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The following presentation of the teachings of Fr. Seraphim Rose of blessed memory concern how the Bolshevik and Nihilist revolutions purposefully evolved from “atheism and open warfare against God” unto the presentation of a “new social-Christianity”:

The Papist Doctrine of Saint-Simon (19th century), quoted in Fr. Seraphim's "Orthodox Survival Course" reveals that: “The entire world is progressing toward unity of doctrine and action. This is our most general profession of faith ... We proclaim a new moral and political state. This is just as thoroughly a new religious state: for to

the political order; but to be exact, when considered in its totality, the political institution of the future must be a religious institution.”

Of course, such an idea is profoundly anti-Orthodox and anti-Christian. The root of such a utopian blasphemy was the “father of lies” who instituted revolutionary movements of violence and murder in order to pave the way for this apostatic “new world religious order”.

Thus, Satan inspired the Bolshevik revolution – not to “destroy all religion” but to create a “new religion – a new ‘christianity’”. This aim, ever present in the mind of Satan, was however veiled from the revolutionaries who served him.

Regarding this, Fr. Seraphim stated, “The people who make the revolutions ordinarily do not see this — what the thing is beyond. But they all feel that in doing this they are destroying the whole weight of civilization, of religion, of tradition”; while he also recognized the exception to this blindness for, indeed, “the more profound revolutionaries saw that the revolution must become religious in the end. Atheism was only a transition in order to get rid of previous religious views.”

Regarding the Bolshevik and Nihilist revolutions, Fr. Seraphim Rose foresaw a “new religion” in the form of a “pseudo-Christianity” arising. He viewed the violence of the Bolshevik revolution as something needed to “destroy the old order” and thus to “clear the way for the building of the ‘new’”. This new religious order would be “all bound up with the idea of anarchy, the idea of overcoming

Yet what was to be expected after the destruction of the “old Orthodox Order” – what lies beyond nihilism?

Concerning this Fr. Seraphim wrote: “Violence and negation are, to be sure, a preliminary work; but this work is only part of a much larger plan whose end promises to be, not something better, but something incomparably worse than the age of Nihilism. If in our own times there are signs that the era of violence and negation is passing, this is by no means because Nihilism is being ‘overcome’ or ‘outgrown,’ but because its work is all but completed and its usefulness is at an end.

The Revolution, perhaps, begins to move out of its malevolent phase and into a more “benevolent” one – not because it has changed its will or its direction, but because it is nearing the attainment of the ultimate goal which it has never ceased to pursue; fat with its success, it can prepare to relax in the enjoyment of this goal. The last hope of modern man is in fact but another of his illusions; the hope for a new age “beyond Nihilism” is itself an expression of the last item in the program of the Revolution. It is by no means Marxism alone that promotes this program.”

But what was/is the goal which the Revolutions of Bolshevism and nihilism have ever pursued?

Fr. Seraphim reveals that “...out of all this destruction which the revolutionaries themselves do not know the meaning of” will be born “the profoundest anti-Christianity (which is), of course, the pseudo-Christianity which (was) the goal of the Revolution.”

world for Antichrist, and its most subtle work is to gain control of the Church and make it over into a new Church for Antichrist. This it is very successfully doing with the Patriarch of Moscow and is now attempting to do with the whole Orthodox Church..."

Fr. Seraphim additionally identifies this pseudo-Christianity as one of "social action and ecumenism" culminating in the "reign of peace, justice, and brotherhood" – culminating in "the reign of Antichrist: being Christian in name but Satanic in spirit".

[Similarly St. Mark the Bishop of Sergiev (also known as St. M.A. Novoselov) reveals that: "The reason for the persecutions against the Church on the part of the unbelieving authorities consists in the striving to submit the Church to their influence and through the Church to prepare the people to accept the Antichrist as the political and spiritual head of fallen humanity."]



St. Mark of Sergiev (on the left)

humanity."]

The Z..nists, meanwhile have likewise been working for the same evil “master” as the revolutionaries for (according to their Protocols) they are “re-educating youth in new traditional religions”, while stating “we shall not overtly lay a finger on existing churches...”

In the end, Fr. Seraphim relates, “the world will be ‘christian’, because it’s Antichrist who gives them a new religion, which is not

Christianity, but will be anti-christian. A substitute for Christianity which denies the very essence of Christianity... It is not by means of persecution as it was in the beginning, but by means of taking Christianity and changing it so that it will no longer be Christian."

Again, speaking of the "New (social) Christianity" Fr. Seraphim declares that "It does not openly do away with Christianity, it only reinterprets it" - its "central doctrine" being that "the welfare of man in this world is the only common and indispensable religious concern of all men... It is, in fact the profoundest and most ingenious

SUBSTITUTE FOR CHRISTIANITY ever devised..."

It should also be noted that the evolved revolutionaries may, according to Fr. Seraphim "accept the social, political, and economic transformations wrought by Marxism, while deprecating its violent means and its extremist ideology".

For such individuals, their anti-revolutionary or anti-communist criticism of "Marxism (does not go) beyond the proposal of better means to an end that is equally 'revolutionary'"! It seems that for people such as these, it is very possible to speak against communism (i.e. the violence and murder it offered) but to still carry on its revolutionary social and religious agenda!

In closing and to summarize, according to Father Seraphim Rose: the goal of the Revolution was to present a new Pseudo-Christianity. Social Christianity, which was born from the Bolsheviks and passed into the Church through Sergianism, is indeed such a "new pseudo-Christianity" - as is Ecumenism which also entered the Churches of the "Eastern Bloc" at the command of the Communists. Both of these

2017).

According to historical facts this "social Christianity" also passed into the broader Orthodox world through the pseudo-council of Crete (2016) and the "Mission" document" it accepted. This "Mission" document was, long ago, put on the agenda for this pan-Orthodox "council" by the Sergianist bishops at the command of the Soviet government. Fr. Theodore Zisis clearly reveals this reality.

It has since been accepted as "Orthodox" by the hierarchs of the many Local Churches who accept the decisions of this pseudo-council of Crete. Through this the "mission of the Revolution" became the supposed "mission of the Orthodox Church"!

Thus, we witness that today, unbeknownst to most, the REVOLUTION HAS ENTERED THE CHURCH where it now continues and thrives on a global scale - being largely unchecked and unchallenged.

A new Christianity, a new religion has now penetrated into the Church - a religion of humanity which is in the service, not of Christ, but of this fallen world. This is the death-bearing fruit for which Satan instigated the Bolshevik Revolution. Side by side with this we have the faithful "remnant" which stands opposed to this apocalyptic perversion of the Orthodox Church.

This is how things now stand. May God help us!

Holy Father Seraphim pray unto God for us!

It is now very very late...

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